



Center for the Evangelical United Brethren Heritage
TELESCOPE-MESSENGER
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Finances of a Country Preacher

by

Robert L. Frey

My grandfather, George Washington Frey, Sr. (1876-1958), was a country preacher. Licensed and ordained in the United Evangelical Church (after 1922 the Evangelical Church), he served a variety of rural and small town circuits until his retirement, two years prior to the merger that created the Evangelical United Brethren Church. Although he took some courses at Albright College (while it was in Myerstown, Pa.), he was neither a college nor a seminary graduate. In this respect, he was typical of the United Evangelical ministers of that era. Nonetheless, throughout his career he had a high regard for the best Biblical and theological scholarship as evidenced by his personal library.

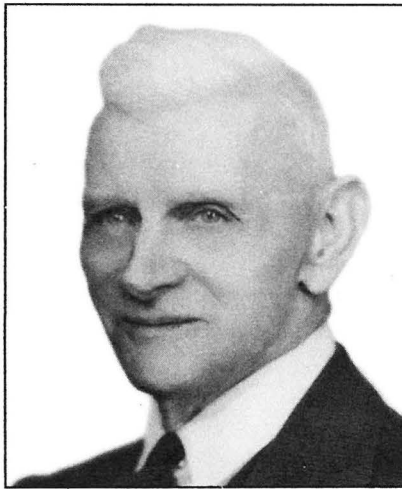
As I knew him, Grandpa Frey was not a talkative man. When I asked him personal questions he chuckled, but did not answer them. To me he was a somewhat intimidating man. He had sharp features, piercing steel gray eyes, and a shock of white hair that reminded me of an Old Testament prophet. To the end of his life he walked several miles a day at a brisk pace (at age 16 I had to hustle to keep up with him) and he had a ramrod straight posture. He was vitally interested in the events of his time and was extremely well read on a variety of issues.

Although born into a religious family, Grandpa was not baptized until August 9, 1885—when he was nine years old—and he lists January 18, 1898 as the date on which he was converted.¹ Yet it was another

eight years before he was licensed to preach. In the meantime he worked at a number of jobs, including a butcher/bakery shop in Red Lion, Pennsylvania, where he met Mayme Elizabeth Roser, who eventually became his wife. They were married on March 10, 1910. By that time Grandpa had served the Bellefont Circuit near State College for two years (1907-09), the West Nanticoke charge (1909-1910) for one year, and had been assigned to the Penns

Creek charge about the time of his marriage.

While at Penns Creek Rev. and Mrs. Frey had two sons, David Ephraim who died on the eleventh day of his life, and George Washington, Jr. (1913-1999), my father, who went on to become a minister and taught for 33 years at United Theological Seminary. The remainder of G. W. Frey, Sr.'s career included appointments to: Penns Creek (1910-14), Bloersville (1914-17), Idaville (1917-22), Spring Mills (1922-23), Bryansville (1923-25), Hanover Circuit (1925-27), Liverpool (1927-31), Espy (1931-35), Yoe (1935-37), Manchester (1937-38), Lewisberry (1938-41), and Leesburg (1941-44)—all in the Central Pennsylvania Conference. His career spanned the day when ministers moved frequently. Normally four years was the maximum time one was assigned to a charge, and moves often came every two years. This was hard on families and on children in particular. Grandpa's stay at Idaville (a few miles north of Gettysburg) was longer than usual and was probably his most successful pastorate.²



George W. Frey, Sr.

¹ This information comes from the "Central Pennsylvania Conference Record of Service" compiled by G. W. Frey, Sr., and in my possession. With the exception of the date of death, entered by G. W. Frey, Jr., the remainder of this

document is in the distinctive handwriting of G. W. Frey, Sr.

² Based on comments from G. W. Frey, Jr.

During his 37½ years in the pastorate, G. W. Frey, Sr., recorded 2,550 conversions, 3,007 funerals (he called them ascensions), and recommended and started eleven young men into the ministry.³ This is an impressive record for a country preacher whose churches seldom had more than 100 members.

Now in my possession is a little bankbook in which G. W. Frey, Sr.⁴ recorded annually his income and expenses. This little book tells an interesting story of a country preacher in the first half of the Twentieth Century. Although Grandpa served churches starting in 1907, his financial diary does not begin until 1910—the year in which he was married. For most of that year he was on the Penns Creek Charge. His total income was \$518.55 with \$450 from salary, \$31 from weddings, \$11 from funerals, \$7 from baptisms, \$19 from “odds,” and \$9 from music lessons given by his new wife. The list of expenses is interesting and was as follows:

Table (food)	\$ 48.00
Books and Journals	47.87
Tenth (Tithe)	20.15
Horse	109.00
Buggy	37.00
Postage	4.60
Stove	23.00
Furniture	67.00
Fuel	5.00
Clothes	36.00
Odds	128.00

The total expenditures were \$525.72, slightly higher than his income, but the little book indicates that he saved \$100.00 and gave it to his brother Ervin as a “note” (loan). The above figures did include some items necessary for a newly married minister. Previously he had rented quarters and did not need a stove or furniture. With a new bride, however, such items had to be purchased. Furthermore, he probably had to purchase a horse and buggy, because the expenditure for a horse is unusually high and the cost of a buggy does not appear in other notations. It is also possible that he was able to save \$100 because the money was carried into this year from previous years.

In 1911-12 Rev. G. W. Frey’s salary increased to \$500 but his expenditures dropped to \$286.31, primarily because he did not have to purchase furniture, a stove, or a horse and buggy. Nonetheless,

he only recorded savings of \$150, but at the same time he noted that he loaned \$250 to his brother Ervin. Grandpa’s salary remained at \$500 for the remaining two years at Penns Creek, but dropped to \$450 in his first year at Bloserveville. After that year, however, his salary increased steadily until by the end of his successful five-year stay in Idaville it had more than doubled to \$1,000.00. His expenditures, however, did not increase as much, only once exceeding \$500 per year.

During the World War I years Grandpa put all of his savings into War Bonds.⁵ These yielded a handsome return and by the time he left Idaville Grandpa had savings of over \$4,000—a significant amount considering his salary. During this time he also loaned money to his father and to both of his brothers (Ervin and Arthur).

By the time Grandpa was appointed to the Hanover Circuit (1925-26) his salary had risen to \$1,200, where it stayed until it jumped to \$1,500 in 1931-32 during the early days of the Depression. After that year, however, it dropped quickly to \$1,000 a year and did not return to the \$1,200 figure until 1938—probably the decline was the result of the Depression.⁶ After that year he no longer kept salary figures (in this book at least), but it is likely that the top salary he received before he retired in 1944 was \$2,000. In only one year—1910-11 the first year that he kept records—did family expenditures exceed income. In many years expenses were barely 50% of what would appear to us today to be a miserly income. It should be remembered, however, that Grandpa served mostly rural and small town churches many of whose members were farmers. These people frequently supplemented the pastor’s salary with food contributions that helped to reduce a major household expense. This was particularly true during the Great Depression when the circuit could not always pay Grandpa any salary.

During the 1920s and 1930s Grandpa also invested in church notes of the Missionary Society

⁵ During World War I my grandfather, who was German-American and could speak some German, lived in an area where German-Americans were in the minority. In such areas German-Americans were often under significant pressure to buy war bonds as a sign of their patriotism. Grandpa did tell me of some disturbing incidents he witnessed during World War I including an unsuccessful effort to “lynch” a German-American, but did not tell me if he felt pressured into buying war bonds.

⁶ My Dad also told me that at least two years during the Great Depression Grandpa did not receive all of his salary, including a stretch of six months when Grandpa received no salary. When I asked Dad how Grandpa “made it” he said Grandpa had some savings.

³ Again this information is drawn from G. W. Frey, Sr.’s “Conference Record of Service.”

⁴ Note that this book belonged to my grandfather, G. W. Frey, Sr., and not my father, G. W. Frey, Jr.

and other denominational groups. By 1938 Grandpa's war bonds had been redeemed. After paying for part of my father's college education (also at Albright) and after absorbing salary reductions during the Depression, Grandpa had savings of almost \$10,000. This was a remarkable feat and it allowed Grandma and him to live reasonably well after retirement (in Red Lion). They received a small pension from the church, but received no Social Security payments because this program did not cover ministers until 1950.

But Grandpa and Grandma lived in a different age. In many respects they were people of the Nineteenth Century. They were not used to the "frills" and luxuries that we have today and they would consider our style of living to be ostentatious, if not immoral. It was only after repeated pleas from my Dad that Grandpa and Grandma had a telephone installed in their house after retirement. They were used to telephones in the parsonage when Grandpa was an active minister, but they did not think such a "frill" was necessary after they retired.

Their lives were lived by the agricultural calendar. Grandpa and Grandma were usually in bed by 8:00 or 8:30 p.m. They arose each morning between 4:00 and 4:30, had breakfast, and extensive devotions. The devotions involved scripture reading and prayer. When I visited them I often awoke about 5:30 or 6:00 and heard them reading the Bible or praying because the kitchen was immediately under my bedroom.

Grandpa also had an extensive garden. He planted a variety of items including tomatoes, peas, corn, potatoes, carrots, onions, cabbage, rhubarb, and lettuce. The small backyard of his retirement home was too small for his extensive garden and he had ground across the Ma & Pa railroad tracks for it. I am not sure if he rented this land or was allowed to use it free by the owner. Grandpa made daily trips to the garden during the growing season to water, weed, and observe his "crops." The result was a profusion of produce that allowed Grandpa and Grandma to avoid paying grocery store prices for vegetables.

The early years in Grandpa's little expense book also had interesting notations about his transportation. The first horse mentioned in the book was Daisy—probably purchased at the time of his marriage. In 1912 he traded Daisy for Maude at a cost of \$20.00. In 1915 he noted that Maude died—no details—and he purchased an auto for \$345. My Dad said this car was a Saxon and Grandpa did not like it at all. It was hard to start (had to be cranked) and frequently stalled with no warning. With regard

to transportation Grandpa was an impatient man. Less than a year later he got rid of the car (sold it for \$322—not a bad deal, although his book notes that he lost \$22.50) and purchased Frank for \$100.00. A year later he sold Frank for \$125 and bought Bird for \$75.00. Frank was the first male horse Grandpa owned and he proved to be too frisky for pulling a buggy (according to Dad). Bird, a mare, was more compliant and Grandpa was not willing to try an automobile again for a few years.

The trading continued. Bird lasted two years and then was sold for \$60. Jenny Lind, the replacement cost Grandpa \$75.00. Jenny Lind lasted until Grandpa was moved to Spring Mills. In those days moves were done by railroad. Men were hired to load the household goods on a wagon and then they were taken to the nearest railroad "team track" (general-purpose siding). These team tracks were usually adjacent to a passenger station where an agent for the railroad would "book" the move. A boxcar would be "spotted" (placed) on the team track a day or so before the move and the household goods would be put in the car. Another train picked up the boxcar and advanced it, often quite slowly, to the destination—Spring Mills in this case.

Either immediately before leaving Idaville, or after arriving in Spring Mills, Grandpa purchased a new Ford for \$450.00. This Model T was "bare bones" transportation. It had to be started with a hand crank and had few "extras." Dad, who was now nine years old, soon learned how to start the car by turning the crank and he was allowed to do it with little interference from Grandpa. But Grandpa kept this Ford for approximately a year. After arriving in Bryansville he sold the first Ford for \$200 and spent \$375 for a new one. This was a pretty "snazzy" car (at least for a minister) with detachable rims and issinglass curtains to keep the rain out. It still had to be started with a hand crank, however. Grandpa's luck with these Fords was better than it had been with the Saxon, and the day of the horse was gone for him as he continued to own cars until close to the end of his life.

The Model T purchased in 1923 did quite well and lasted during the years at Bryansville and Hanover. After his move to Liverpool, however, Grandpa purchased a Model T in late 1928 or early 1929 for \$580.00. This was one of the last Model T's built and it did have a self starter. It was still equipped with planetary gears, however, and was difficult to drive. Dad learned to drive in the second Model T and by the time the third one came he was in high school and was an accomplished driver who

could handle the oddities of the transmission. Grandpa was not mechanically adept and Dad, who was interested in automobiles from a young age, did a good deal to keep this Model T operating efficiently. Grandpa records no more information about cars in his book.

Dad told me several stories that emphasize Grandpa's character.⁷ At one point (and I no longer remember the church) a young woman of ill repute in the community came to church, was converted, and eventually presented herself for membership in the church. The male leaders of the congregation were adamantly opposed to admitting her as a member. In a modern version of the story of Mary Magdalene, Grandpa stood up and told them that if they had no sin then they might oppose her, otherwise they were in no position to say who could enter the church. When he challenged those who had not sinned to step forward, no one, of course, did and the young woman joined the church. Dad said she was a good member and definitely led a changed life as a result of her conversion.

While living in Bryansville in the early 1920s the Ku Klux Klan was active in this area close to the Mason-Dixon Line. When Grandpa befriended some African-American families who lived in the area temporarily as migrant workers at the local cannery, the KKK was not happy. Several members visited Grandpa to express their views and Grandpa sent them packing. The next Sunday he preached a powerful sermon (Dad said it was perhaps the best sermon he ever heard him preach) on the sin of prejudice. This took the steam out of the KKK in the area and its members did not reappear in the Bryansville area while Grandpa was there.

I hope this brief account gives some impression of my country preacher grandfather. Was G. W. Frey, Sr. unusual? No, I think not. In fact, I am sure there are many readers of this publication who could tell similar stories of country preachers and the unheralded work they did (and I would like to hear and print such stories). Never in the denomination's headlines, never assigned to the larger churches in the conference, usually disinterested in denominational "politics," these men and women were the backbone of the church serving the spiritual needs of countless farmers, small town businessmen, factory workers, and their families.

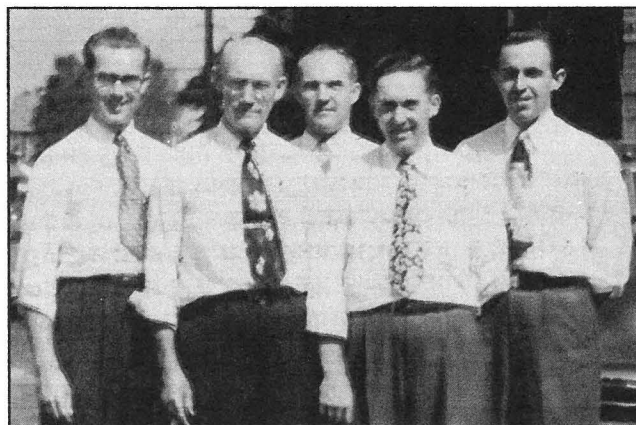
⁷ These stories are also recorded in an autobiography G. W. Frey, Jr. compiled for his grandchildren. The original of this autobiography is in my possession.

An Ohio E.U.B. Ministerial Family

by

J. Paul Sutherland

Starting with a dedicated father entering the Christian ministry from Grace Evangelical Church of Akron, Ohio, in the year 1921, a tradition was born. The dedicated father was Roy Lawrence Sutherland, Sr., who while working in the B. F. Goodrich tire factory in Akron, heard the call of God on his life and responded by beginning a journey of faith. Although he only had an eighth grade public education, Roy entered the conference course of study and after several years of study was accepted into the Christian ministry. He received his Probationers License on September 8, 1923 and was ordained an elder on August 21, 1925.



J. Paul, Roy L. Sr., James W.,
Robert W. Sutherland & Durlan Dunn

Rev. Sutherland, Sr., started his pastorate on the Brownhelm-Henrietta Hill charge in Lorain county. His other charges were Homerville-Loy's Corners (Trumbull county); Homeworth-Freeburg (Columbiana county); West Salem-Crawford Corner's (Ashland county); Canton Trinity; Independence (Cuyahoga county); Warren Grace; Marion Greenwood; and Fostoria Bethel, all in the Ohio Conference of the Evangelical Church. By the time of Rev. Sutherland, Sr.'s retirement the Evangelical Church had merged with the United Brethren Church to become the Evangelical United Brethren Church and he retired from the Ohio Sandusky Conference.

Rev. Sutherland married Gertrude Sarah Camp of Spencer, West Virginia, on May 28, 1911 in Akron. They had seven children, five boys and two girls in this order: James Warren, Ralph Eugene, Evelyn Gertrude, Robert William, Roy Lawrence, Jr., Alice Leola, and John Paul. In this loving family all seven children grew to adulthood and attended college and, in some cases, graduate school.

Four of the siblings became part of the Christian ministry of the EUB/United Methodist Church. James graduated from Ashland College (now university) and Evangelical School of Theology (EST) in Naperville, Illinois. Robert graduated from Asbury College and EST. Alice married Durlan K. Dumm, another graduate of Asbury, and J. Paul also graduated from Asbury and the Graduate School of Theology at Oberlin College. Evelyn graduated from Asbury and married a layman from Grace Evangelical Church in Warren where her father was pastor. Ralph and Roy, Jr., graduated from The Northern Illinois School of Optometry in Chicago. The motto of the Sutherland family was "We endeavor to give either spiritual or physical sight to people."

All five ministerial Sutherlands served in the Ohio Conference of the Evangelical Church until the merger in 1946. Then the family was split with service in either the Ohio East or the Ohio Sandusky conferences of the EUB Church. James eventually transferred to the Indiana North Conference where he served as the Director of Religious Education. He was granted a Doctor of Divinity degree from Indiana Central College (now the University of Indianapolis) in 1962. Robert retired in 1985 after a pastorate of 14 years in Amherst, Ohio, and 36 years of service to the UMC. He was named Pastor *Emeritus* of The Old Stone UMC in Amherst in 1988.

John Paul pastored in the Ohio East and Ohio Sandusky conferences until 1970. After a ten-year tenure as pastor of the Woodville UMC and 22 years in the ministry he began an 18-year ministry to the Church through a Christian Book Store in Findlay, retiring from this second career in 1988. He served as Conference Secretary of the Ohio Sandusky Conference during the years 1968 and 1969.

Durlan K. Dumm, husband of Alice Sutherland, pastored in the Ohio East Conference of the EUB Church and the East Ohio Conference of the UMC, retiring after 14 years as pastor of the Louisville UMC and 40 years in the ministry. In retirement he has served as Chaplain of the Carefree Christian Chapel in Winter Haven, Florida for 13 years. He and Alice are presently residents of The Copeland Oaks United Methodist Home in Sebring, Ohio, where he serves as visitation pastor for the First Presbyterian Church of Alliance, Ohio.

Ralph Sutherland was a Doctor of Optometry in Ohio, Wisconsin, and Arizona for 45 years and was an active layman in the UMC. Evelyn Sutherland Hughes and husband Melvin have been active lay participants in the Christian Church, serving as

musicians and audio-visual technicians for more than 40 years. Roy, Jr., also a D.O. in Wisconsin, Kentucky, and Florida retired in 1984 after 38 years of practice. He and his wife Bernice were among the founders of a new UMC in Brandon, Florida, and were active members of the church as musicians and officers in the church.

As the seven Sutherland children began to scatter in their careers, Roy, Sr., attempted to keep the family in touch by holding an annual family reunion at Linwood Park in Vermilion, Ohio. Linwood Park was the summer assembly ground of the Evangelical and EUB churches. These reunions were not one-day events, they lasted one week! Most of the seven children and grandchildren attended each reunion, often numbering 27 to 30 people. The entire family lived together in a building known as The Linwood Building. Linwood Park meant a great deal to the Sutherland family as all of us had been brought there by our parents during our years as children, youth, and young adults. These family reunions started in 1954 and continued until 1991.

By the time of his death Roy Sutherland, Sr., left a legacy of seven children who followed his footsteps as dedicated Christian workers, and the siblings left 21 grandchildren and six great-grandchildren to carry on the family legacy. The journey of faith of one man has made an outstanding contribution not only to the Evangelical and EUB churches in Ohio, but to his family that was blessed to have such an outstanding father, Roy Lawrence Carver Sutherland, Sr.

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Memories of the Italian Mission

by

Gertrude Bloede

In an earlier edition of the *Telescope-Messenger*, Dwight Busacca wrote a short history of the Italian mission in Wisconsin where his father served.* In the article Dr. Busacca mentioned Miss Matilda Droegkamp who helped his father in Kenosha. In 1938 I was privileged to begin to serve in her place as she had retired. My work included teaching a Sunday school class, leading a group of children in Junior Christian Endeavor, and teaching a sewing class. I also worked with the young people in the Evangelical League of Christian Endeavor and with the women in the Women's Missionary Society. I sang in the church choir as well.

On Sunday we had two services, first a service in the Italian language, then Sunday school, and then a service in English. The church had an old fashioned pump organ and I played it for the Italian service and Mrs. Busacca played for the English service.

First Evangelical Church, where we met, was on 52nd Street. It was not a large church, but it was attractive and served our purposes very well. The sanctuary occupied the main floor. The ground floor included the fellowship hall, the kitchen, and the furnace room. On the front wall of the sanctuary behind and above the pulpit was a medallion painted on canvas with the words, "I am the way, the truth, and the life, no man cometh unto the Father but by me," in Italian. When the congregation built a new church years later members carried this canvas with them into the new church. Even after merger with the Wesley UMC, the medallion remained on a wall in the church.

Years before I came to Kenosha the women had made a beautiful set of communion linens. These women were skilled at cutwork embroidery by hand, and they could also do it on a sewing machine. They employed their artistic skill on the communion linens to make them most beautiful. Somehow during the passing years these linens have been lost.

I took groups of young people and women to the annual Christian Endeavor and Women's Missionary Society state conventions. I am sure those who went enjoyed the meetings and were helped spiritually. Much of my time was spent calling in the homes. Many of the older people did not speak English and the children had to act as interpreters. This provided a way of explaining the differing versions of the Bible. I said to the children, "When I come to your house and you tell me in English what your mother said in

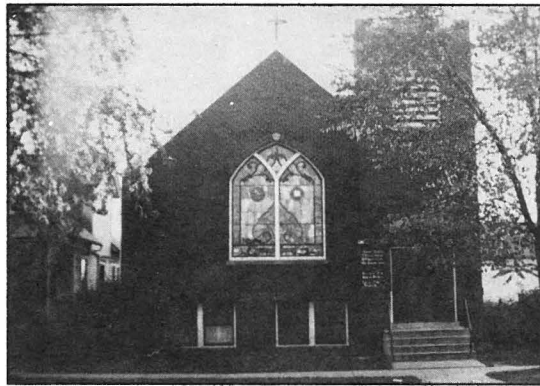
Italian, or you tell her in Italian what I said in English your brothers and sisters might not use the same words you do, but they convey the same idea. So it is with the people who translate the Bible from the original Greek or Hebrew. They communicate the same idea, but not always in precisely the same words."

The three churches in the Italian Mission used to cooperate in various ways and often the young people exchanged services or had joint ones. Sometimes they got together socially by having parties or picnics at a nearby park.

I have so many memories of the people who served or were served in the Italian Mission in Kenosha. I enjoyed working with Rev. Giuseppe Busacca and being with his family. One of my first and best friends in the church was Lottie Greco. She was about my age and was very active in the church and we worked well together. When she was a child she remembered fondly Miss Droegkamp's invitation to her and to her brothers and sisters to attend church activities.

Mrs. Corradini was very active in the Sunday school and the Women's Missionary Society. The oldest son of the Seeger family died of a rare disease. I was able to give comfort and support to Mrs. Seeger and her family at this difficult time. It was the first funeral that Rev. Busacca had been asked to conduct in his 25 years of ministry. So it was a memorable occasion.

I remember when Abelindo and Sylvia Giacomini arrived from Italy with her mother. There were other Giacomini families in the church and the new family



First Evangelical Church - Kenosha, WI

*Dwight S. Busacca, "The Italian Mission Work of the Evangelical Church in Wisconsin," Vol. 11, #1, Winter 2001, 1-3.

received a joyful welcome. Rev. Busacca helped the new family members learn English so they could adjust to their new home. I have many more memories of people in the church, and this is only a small sample.

Annually there was a meeting of the Italian Mission Council at one of the churches in Milwaukee, Racine, or Kenosha. Bishop George Epp, Mission Secretary Carl Heinmiller, District Superintendent Marlo Berger, with the pastors and other members of the congregations who were assigned or elected as members of the Council, met together. Rev. Busacca was named the superintendent of the three Italian churches in Milwaukee, Racine, and Kenosha. In later years the Italian Mission churches were taken into the Wisconsin Conference and there no longer was a separate Italian Mission. Each of the former Italian Mission churches in Milwaukee and Racine were named Faith. The Kenosha church became Memorial EUB Church, named in honor of Rev. Busacca and Rev. Marquart. This church has now merged with the Wesley UMC in Kenosha.

In 1941 I was invited to be the missionary speaker for the North Dakota Women's Missionary Society annual convention. This was Mrs. Busacca's home state. I enjoyed my time in Jamestown. When I got back to Kenosha there was bad news. Rev. Busacca had had a stroke and was incapacitated. Students came from the Evangelical Theological Seminary in Naperville, Illinois, on weekends and preached for us. When no one came I had to be the preacher as well as take care of everything else. I remember one Sunday I decided to carry out a suggestion I had heard once. Jesus would be our preacher. I was to be regarded as a sort of radio announcer as I read the whole Sermon on the Mount as the message for the day. It was good to have Jesus as our preacher that Sunday.

Rev. Busacca was the first pastor of the First Evangelical Church in Kenosha as he was really the founding father of the Italian Mission in the area. So it grew from zero to over 100 and the congregation seemed to become one big family. He did a lot for his Italian friends over the years. He was especially interested in their spiritual welfare, but he also helped in many other ways. He helped new immigrants learn to speak and to read English and to find jobs. One time he went to court to help a girl who was disfigured for life in a train accident get

some compensation. In the beginning there was strong opposition by the Roman Catholic Church in Kenosha to Rev. Busacca's efforts, but in time this died down.

Rev. Busacca was extremely active until he had his first stroke. After some time he recovered enough that he preached a few times sitting down. He also performed a wedding. Then he had another severe stroke. One side was completely paralyzed and he could not speak. He remained in this condition for five years. Mrs. Busacca took care of him at home with the help of visiting nurses. At his funeral Rev. Angelo Germanotta gave a tribute using as his scripture, "Whosoever will come after me let him deny himself and take up his cross and follow me, for whosoever will save his life shall lose it, but whosoever will lose his life for my sake and the Gospel's the same shall save it." He said that Rev. Busacca had never saved himself but in his work he had given himself in service. Now part of his life is in the hearts and lives of all who came to honor his memory. Bishop George Epp preached the sermon at the funeral service.

Several students served First Church during Rev. Busacca's illness. The first was Rev. Harry Adams and when he graduated from Seminary, Rev. Howard Buckley was assigned to the church. When it became obvious Rev. Busacca would not likely return to his position, Rev. Roscoe and Jessie Plowman were assigned to Kenosha full-time. The Mission Board sent me a letter saying that Mrs. Jessie Plowman could take over my position. I was no longer needed. Although disappointed, I remembered that my initial goal when I arrived in Kenosha was to find a job so I could support myself while I volunteered at the mission. Now I was able to find that job. I found a good one and still continued to volunteer at the Mission.

After three years I entered nurse's training at the University of Minnesota. Upon graduation I returned to work at Kenosha Hospital for a year. During that year I continued to help in the Mission by teaching Sunday school classes and teaching in the daily vacation Bible school. But the denominational Mission Board had not forgotten about me. At the end of that year I was assigned as a missionary to Sierra Leone, West Africa. My many friends in First Church helped me get ready to go to Africa. When I came home on furlough and on later visits, my friends at First Church always welcomed me warmly.

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From the Editor

With this edition comes the annual request to renew your membership. The membership form is on the inside of the back cover. Please note the new address of The Center for the EUB Heritage below.

A number of readers have inquired about the publication of the papers presented at the celebration of the 50th anniversary of the birth of the EUB denomination held in November 1996 at United Theological Seminary. I am pleased to report that the papers have been edited and were submitted to the publisher in August. The book should be available sometime in 2007. We hope to have ordering information in the Winter issue of the *Telescope-Messenger*. Although published much later than intended, the papers in this book are still relevant to an understanding of the EUB denomination and its contributions to the larger church.

We plan an upcoming issue of the *Telescope-Messenger* on the Youth Evangelism Services program of the late 1950s and early 1960s. This program was an outgrowth of the Youth Missions to Youth program featured in the Summer 2005 issue of the *Telescope-Messenger*. Any readers with reflections on or stories about the Y.E.S. program are encouraged to submit them for publication. Recently a reunion of the Y.E.S. men from 1963-64 (Harold Stockman, Ken Tittlebaugh, Dale Sauer, and Richard Felty) took place at the home of the Stockman's in Springboro, Ohio. It was a delightful time of "catching up" and reminiscing about their year as Y.E.S. men.

There are enough articles in the files for about two more issues. Although we are interested primarily in articles on people and events of the EUB era, we will accept articles on any aspect of the EUB heritage. Although we prefer typewritten or computer-composed articles, handwritten ones will be accepted. The articles do not need to be in a finished style as we have the editorial expertise to do that task. Everyone has a story to tell about some aspect of the EUB heritage, so please send your story to the editor.



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